

# Currents

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*Megwa Ezhiweback*



*Dataagmini-Giizis (Tumbleberry Moon)*  
August 2008 Vol. 5 Issue 8



## 2008 Jiingtamok

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*Office of Public Affairs*

*Contact Information*

*1-888-723-8288*

*1-231-398-6840*



See pages 12 & 13 for more photos and descriptions of the various dancers, traditions and protocol for Pow Wows.



Leaders of the Tribes of Michigan met with Michigan Governor Jennifer Granholm at Little River Casino Resort for the annual Tribal and State Summit. Full story and details on page 5

The United Tribes of Michigan met at the Three Fires Conference Center in June to discuss various tribal issues and concerns.  
See page 5 for details and photos

### 2008 General Election of the Sault Tribe Board of Directors OFFICIAL RESULTS

The Sault Tribe of Chippewa Indian's Board of Directors General Election took place on June 26, 2008 in Sault Ste. Marie at the Chi Mukwa (Big Bear) Community Recreation Center Olympic Rink at approximately 5:21p.m. The ballot count ended at approximately 8:15 p.m. Unofficial results were released at 8:45 p.m. EST and were confirmed on June 30<sup>th</sup>.

Chairperson Candidates (1-seat up for election)

Darwin (Joe) McCoy received 3,853 votes and Aaron A. Payment received 3,495 votes.

Payment has been chairman since 2004. The tribe is the majority owner of Greektown Casino, which is one of the three Detroit casinos. Former Tribal Chairman, Bernard Bouchard was elected to one of the Tribal Council seats.

Per Cap checks out June 30<sup>th</sup>. \$456.03 for under 55 years old and \$912.06 for over 55 years old.



Little River Band of Ottawa Indians  
375 River Street  
Manistee, Michigan 49660

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## Blood Quantum Concerns



Over the past several months I have been given paperwork by one of the tribal council members that brings into question the blood quantum of several other tribal councilors. This paperwork also affects several families within the tribe. Bringing this paperwork forward has generated many phone calls and e-mails both within the tribe and outside of the tribe.

I would like to take this opportunity to once again stress how harmful rumors, and misinformation can be to our tribe. I am disturbed that some are trying to cast doubt on the membership credentials of members who have served this tribe in many capacities over the years. What disturbs me is why this is being done? That said, I promise that valid complaints will be thoroughly investigated by the proper authorities; it would be an abuse of power for me or any members of the Executive branch of the tribal government to act against people whose membership credentials have been legitimately established in the past and are just

now being questioned.

Let me clear up some of the other misconceptions, many of them through e-mails. One member wrote to ask why these people did not have to prove their eligibility. The fact is that they did. I have viewed documents that verify their eligibility, period. Several e-mails refer to my lack of response, inaction or "not doing my job" in handling this very important matter. The fact is that I have acted on the information presented to me, I just may not have given the answer some people are looking to receive. Some are demanding that I temporarily remove these supposedly "fraudulent" council members until which time they can prove their blood quantum, because I "owe" it to the membership to do my job. Again, I must stress that there is sufficient documentation that shows eligibility requirements have been met; I have no need to nor will I temporarily remove these members; there is sufficient documentation dated well after the documents presented to me by the council member that substantiates eligibility of membership of those three individuals.

A while back, I was presented with documents from Councilor Crampton that purportedly showed problems

with the enrollment processes.

I immediately contacted our Enrollment Department to get answers for the questions I had concerning the documents. I was shown documents that confirmed eligibility and put my questions to rest. I have reported this fact.

Again, several weeks ago, I was presented with more documents and asked to temporarily remove three council persons until their enrollment could be confirmed. I had already confirmed eligibility previously and after a short period of time, I was able to determine that the documents brought to me most recently could not be used to determine blood quantum. People have classified these papers as "concrete proof", stating that they are "authentic and have been verified." Anyone who understands documenting tribal family lineage would understand that the documents presented were far less than, "concrete" proof. I have worked for many years helping tribal families document their quantum for enrollment with NMOA, BIA or tribes; and I can tell you that the paperwork appears to be old NMOA, (Northern Michigan Ottawa Association) questionnaires from the mid 1960's, usually filled out by the person trying to gain enrollment and quite often not accurate as to blood quantum.

In addition to this, the papers had no Notary Public stamp, they were obviously copies, and looked to have handwriting from more than one person on them; some had more than one quantum listed on the same line, basically making them worthless for establishing blood quantum. I again have explained that eligibility for these members has been established. I have talked with the Enrollment Department and received a report on the audits that have been done, I have spoken with Dr. McClurken, and I have talked with the Bureau of Indian Affairs and received a letter from Gerald Parrish regarding the quantum issue. Even after stating that I have made the determination of qualifications based on reports, letters, documents and conversations, I still get called on to "do my job" and claiming "inaction" on my part.

In closing, I believe putting the documents out as "concrete proof" was irrational, irresponsible, and disrespectful to those families as well as being detrimental to this tribe.

Miigwetch,  
Ogema Romanelli

## Letter to Casino Employees From Ogema Ramonelli and Tribal Council

June 16, 2008

Last week, Manistee County was devastated by storms that had not been seen in this area for decades. Manistee County had been issued tornado warnings, thunderstorms warnings, and suffered road closures, power failures and other damages that the City and County are still in process of recovery and clean up. During the worst of the storms, Little River Casino and Resort implemented its emergency procedures. Customers and patrons of the Casino and Hotel facility were directed by LRCR staff to safe areas, and the employees followed the emergency preparedness and security and security plans without incident. Governor Jennifer Granholm and several Tribal Dignitaries from around the State of Michigan were a few of the special guests of our Resort during the worst of the storm. The following day, during the Tribal/State Forum meeting held at Three Fires Conference Center, I was pleased to receive on your behalf many compliments regarding the conduct of staff during the emergency. Specifically, John Wernet, who is Deputy General Counsel to the Office of the Governor, was very

complimentary, noting that the LRCR staff was professional and calm throughout the entire process. He voiced that he was very impressed with all the procedures, and that our Casino staff handled the entire inclement weather situation as good as or better than other organizations. I believe that your efforts are worthy of Special Recognition. To each of you, from Directors and Supervisors, to the front line workers on the floor, I applaud your professionalism and representation of our enterprise. On behalf of the Office of the Ogema, and the Tribal Council of the Little River Band of Ottawa Indians, I take this opportunity to commend you all, for a job well done. Most sincerely,  
Larry Romanelli  
Ogema

## REMINDER!!! FALL MEMBERSHIP MEETING SEPTEMBER 27

### Government Closes for the following Holidays



- \*New Years Day
- \*Treaty Recognition Day
- \*Memorial Day
- \*Independence Day
- \*Labor Day
- \*Reaffirmation Day (September 21<sup>st</sup>)
- \*Veteran's Day
- \*Thanksgiving Day
- \*Friday after Thanksgiving Day
- \*Christmas Eve Day (Half Day)
- \*Christmas Day

Some areas of the government will be continue to be available on these holidays, such as Public Safety. Currents will inform you of any scheduled closings of the Government facilities. It's always a good idea to call first if you are not sure.

Just use the toll-free number of 888.723.8288.



NEWS FROM THE DESK OF THE TRIBAL COUNCIL RECORDER  
FOR THE MONTH OF JUNE-2008

**Weekly listing of work sessions are held by Tribal Council for the Tribal Council agenda, the purpose is to work out issues prior to being voted on at the Tribal Council Meeting on Wednesdays. All Work sessions are open to tribal members. Work Shops are listed below on the calendar for the month of June.**

- Culture Preservation:** Whiteloon, and Kelsey 1<sup>st</sup> / 2<sup>nd</sup> Thursdays.
- Elders Committee:** Koon, and Kelsey: 1<sup>st</sup> Saturday of the Month.
- Binojeeuk Commission:** Alexander, and Beccaria 2<sup>nd</sup> /3<sup>rd</sup> Thursdays.
- Gaming Commission:** Hardenburgh, 5:30 on Tuesdays.
- Natural Resource:** Ruitter, and Alexander every Wed @ 5:30.
- Commerce Commission:** Parson, and Crampton.
- Legislative Liaisons:** Crampton, and Hardenburgh.
- Enrollment Commission:** Crampton, every Monday at 5:30.
- Housing Commission:** Parsons, Hardenburgh every Thursday of the month.
- Warrior Society:** Beccaria, 1<sup>st</sup> of the month.
- Health Commission:** Beccaria, and Whiteloon every Wed at 5:30.

NCAI (National Congress of American Indians): Parsons, Hardenburgh, Whiteloon, Kelsey.  
NIGA (National Indian Gaming Association: Whiteloon, Alexander, Beccaria, Ruitter.

We have been busy working on the Constitution and then Tribal Council and the Ogema agreed to meet with the elders on the changes and hear what changes they would like to see for the June Elders Meeting.  
Workshops that Tribal Council did have for the month of June are:  
Reservation Restoration, Budget Process, Constitution Changes, Membership Asst, Event Passes, General Manager (Casino), Artwork, Cadillac Insurance, Commission and Committees, Travel Policy, Membership Asst, Ethics Ordinance, Indian Preference, Tribal Prosecutor, Members issue, Meadowbrook Insurance, Meadow Brook Insurance, Reservation Restoration, Legal Reviews on contracts, Progressive AE for Community Center, Madigan and Pingatore Insurance, WS/ w Ogema, Housing Regulations, Gov. building into trust, Emergency meeting called by the Ogema, Grand Traverse Band Open House/ Ceremony, Pictures for project at Casino, Commission/Committees, Summer Help W/City Police, Special meeting called by Ogema, Meeting Procedure Ordinance, and Agenda Review (4 WS every Monday at 1:15).

All regular meetings shall be held at the Little River Band dome room @ 375 River Street, Manistee Michigan.

New Schedule:	
Wed - June 11	Wed-July 9
Wed- June 25	Wed- July 23
Wed –August 6	Wed –September 3
Wed – August 20	Wed – September 17
Wed – October 1	Wed- November 12
Wed – October 15	Wed – November 26
Wed- October 20	
December- 10	
December- 17	

Tribal Council’s June Schedule (these may change at times due to emergency situations so if your not sure if something has been rescheduled you can call Kathleen Block at 231-398-6845).

Thank you,  
Kimberly Alexander  
Tribal Council Recorder





# New Casino General Manager

*Little River Casino Resort is excited to introduce our new General Manager, Michael Garrow*



Michael grew up in the Akwesasne Nation of upstate New York on the St. Lawrence River near the U.S./Canadian border. He still has ties to his nation through his parents and extended family. He and his family recently


moved to Michigan from Las Vegas where Michael was employed with Bank of America as the VP/Client Manager of Commercial and Business Banks. Prior to Bank of America, Michael was employed in the gaming industry. Most recently he was the Executive Officer for Nez Perce Tribal Enterprises which operates two casinos 60 miles apart. He has also worked for Harrah's Entertainment as well as a gaming finance firm The Marshall Group which provides financing for Indian Gaming project. In addition, Michael has assisted his own tribe with setting up their gaming operations.



## Grants Department


### Grants Good News!


Grants Department Director Melissa Waitner announced a number of new grant awards this week. They include:

 From the EPA under the Tribal Response Program in the amount of \$137,223 for FY2008-2009. This money will support our Brownfield Specialist Rochelle Rollenhagen and other Brownfield related activities

 LIHEAP - \$229 big ones...

 BIA - \$9,052 to be shared by Natural Resources, Family Services and Education....

 \$26,541 for Family Violence Prevention and Services. Wonderful job Family Services Departmental Staff!!!!

 Health Department was notified that they received \$79,560 under the Special Diabetes for Indians from Indian Health Services.....this program has really taken off and making positive changes in our community!!!

Dates and times of the Casino Board of Directors Open Session:

Friday, July 25th at 4:00 p.m. in the Grand River Room at LRCR

Friday, August 22nd at 4:00 p.m. in the Grand River Room at LRCR

### Tribal Court

The Office of the Ogema, working with the Tribal Judiciary has agreed to provide a monthly court docket to the Currents. The information is provided as part of the Ogema's promise to the Tribal Citizens to provide fair and balanced coverage of tribal activities and news.

*Kelsey Appeal Denied. The Appellate Court of the Little River Band of Ottawa Indians has denied the request by Council Member Norbert Kelsey for immediate reversal of his recent conviction for Sexual Assault and instead remanded it back to the Tribal Court of Chief Justice Dan Bailey for findings of fact relating to jurisdictional issues.*





Frank Ettawageshik at UT Summit.

Leaders of the United Tribes of Michigan met at the Three Fires Conference Room at the Little River Casino and Resort on June 12th. The tribal leaders discussed a number of subjects, from the Native Vote to Tribal Identification concerns. Also discussed were the Adam Walsh Act; Native American Business Association, the film industry in Indian country and Municipal Employees Retirement System.

One issue to come up was the possibility of the tribes investing in a building in Lansing to establish a tribal 'Embassy' as a center of tribal activity in the state Capitol. A presentation was made about one property that is available at this time. Specifications were distributed and a brief conversation was held with agents of the property. No decisions were made on the issue which has come before the United Tribes in the past.

On the Native Vote issue, Su Lantz, a tribal member has taken the lead in trying to bring together the Michigan Tribal Nations to help educate tribal members on issues and to encourage them to become registered and vote in state, local and federal elections, not just tribal elections. A major concern of the assembled

leaders was a need for impartiality. Fears were raised because political groups have tried to use our numbers and issues in the past to leverage candidates and policies which were actually not in our nations' interests. More information will be coming out as we get closer to the elections.

LRBOI Ogema Larry Romanelli welcomed the assembled tribal leaders at the start of the day. Also participating from our government were Council persons, Loretta Beccaria, Robert Hardenburgh and Steve Parsons. Also in attendance were Commerce Director Robert Memberto and Public Affairs Director Glenn Zaring.

The Warrior's Society led the presentation of the various tribal and federal flags. A welcoming song and teaching was given by a tribal elder.



Su Lantz takes about Native Vote



Jimi Nye and D.K. Sprague at UT Summit



Hardenburgh, Beccaria and Parsons at Summit



Parsons, Memberto and Romanelli at UT

## Leaders of Tribal Nations meet with Governor Granholm

Friday the 13<sup>th</sup> of June saw a gathering of tribes in Manistee for a meeting with Michigan's Governor Jennifer Granholm. In the second of two days of meetings, the tribal leaders of Michigan's sovereign nations met Granholm for what is an annual event designed to bring the leaders together to discuss mutual issues.

As the host tribal leader, Ogema Larry Romanelli presided over the meeting. A welcoming song accompanied the presentation of the tribal flags by the Warrior Society. The *Swirling Wind Drum* included Bill Memberto, Tick



Bush, Austen Brauker and Gary Lewis. Tribal Public Safety Officers provided a security escort for the governor during her time on the property.

During the formal (public) part of the meeting the leaders exchanged gifts, many of which had wonderful significance to the individual tribes in regard to their relations with the State of Michigan and Governor Granholm. The

speeches also referred to some of the areas of cooperation between the different governments.

"Cooperation which has improved in recent years," according to Governor Granholm. Some of the issues discussed including the Indian Tuition Waiver. Tribal Ogema had a private meeting

with the Governor and then All Councils met with Ms. Granholm in a general session at the Three Fires Conference Center.

During the meeting, many of the tribal leaders complimented Ogema Romanelli on the way that the Casino Resort staff handled the storm-related emergency the previous evening. That was the evening that a massive storm with tornado force winds tore through Manistee and Mason Counties leaving thousands without power or services.







Thursday evening the 12<sup>th</sup> of June there was a major weather event as an extensive lightning storm and 11 inches of rain swept through central western Michigan. Manistee County and Mason County took the brunt of the storm.

In Manistee, many trees were blown down or ripped apart, lines were down, electricity was out for almost one full day and local services generally were interrupted.

Tribal offices closed Friday

the 13<sup>th</sup> even though the scheduled Tribal/State of Michigan conference went forward as planned at the Little River Casino Resort. Governor Jennifer Granholm flew into Manistee around 9 a.m. for the conference. She stayed through the day, ending with a private appearance at a fund-raiser for Dan Scripps who is running for the 101<sup>st</sup> District seat being vacated by the term-limited David Pahlsrok.

Tribal property was not greatly damaged during the storm, but there was a lot of debris to be cleaned up at the Gathering Grounds. Power was out over parts of the weekend at some facilities; phone

communication was temporarily cut with some buildings and internet communications were cut to some facilities for a brief period of time. Power problems persisted for Big Blue in Eastlake for several days.

Through the whole storm, the Little River Casino Resort continued to operate on backup power with minimum interruption. A number of local residents who were without power came to the Casino Thursday and Friday as a refuge and commented on how wonderful the staff were and how well they were taken care of during the disaster.

The casino staff implemented their emergency plans and kept everyone safe and comfortable even though some staff had problems getting to work because of the devastation. The casino fits into local emergency plans as an area of shelter. It provides the largest facility in the area that can provide food, water, shelter and power for thousands of people at one time.



Early in June, tribal government employees participated in the 2<sup>nd</sup> Annual Employee Retreat held at the Gathering Grounds. The employees were split into three groups and each spent one day at the Gathering Grounds participating in team-building events. Having the employees split allowed for all the government offices to continue to be staffed.

Ogema Larry Romanelli and Tribal Manager John D. Concannon attended each of the opening sessions and thanked the employees for their hard work over the last year. They also spoke



## 08 Employee Retreat



about the fact that the government employees are a very effective team who cover many, many different areas of service to the tribe, for both the membership and for the administering of the tribal government.

Concannon also talked about how it was necessary for the employees to come together on these events so that they could unwind a bit from the stressful environment they work in on a day-to-day basis. He commented that he was impressed by



the employees so far. He joined the tribal government in mid-April as the Tribal Manager.

The various events were arranged so that people from different departments would have the opportunity to interact with other employees that they don't ordinarily see. While the events are fun by nature (see the photographs), they are designed to emphasize the need for teamwork to reach a common goal. Companies and governmental groups started holding these employee

'retreats' several years ago as a way to improve employee relations and performance and have found them to be very effective management tools. The group that planned and managed the three-day event included Barb Czarnecki, Brian Gibson, Dan & Mary Velikan, George Le Vasseur, Jeanie Gibson, Jessica Burger, Kathleen Block, Lee Iverson, Lisa Schlattman, Sally Bell and Peggy Ducey. The group was led by Dawn Smith. Next year the plan is to just close the offices for one day and hold the entire Employee Retreat on one day.

### Employee Recognition

For the month of June, 2008

**Mary Bower**  
Tribal Council Secretary

Mary is always polite; she always provides service with a smile and a great attitude. Mary is very helpful, she is courteous and friendly. Mary always pitches in to help when needed.

When Mary was off due to medical issues, she volunteered to "work from home" by preparing the minutes and records of the Council, even during a time when her focus should have been on healing. She exemplifies dedication to her position, and dedication to the Tribe. Her contributions to the Tribal Council, in helping them to keep up on minutes and records is very obvious. She is a strong team player. Mary has grown in her position learning duties above and beyond her position to help when needed. Mary conducts herself with diplomacy, tact, and in the upmost confidentiality. She is professional, organized, and should be recognized for her dedication to the Council and the all members of the tribe.

Recognized by The Directors and Employees of the Tribal Government



# New Roof at Natural Resources

P. 7

Tribal construction crews from the Maintenance Department took advantage of a break in the weather early in June to re-roof the Natural Resources offices located in East Lake out by Big Blue. Never an easy job, they took care of a roofing problem that has plagued the Natural Resources Department for years.



Thanks to the crew for a good job!



YM Shkigwaasange Alterations  
Custom ribbon shirts (any size)  
Skirts (any size)  
Shawl's  
Quilts  
Other regalia per request  
Call Yvonne McShane @ 231-723-7250  
Email: ymshkigwaasange@yahoo.com



## School Safety Pilot Program



Protecting schools and school children from acts of violence like the Amish school shootings, Columbine and Virginia Tech was the focus of a two-day seminar in Manistee early in June. The seminar included tribal public safety personnel who would be an important part of the response should an incident occur in this area. The tribe has approximately 30 children attending the local schools.

Manistee High School.

The Superintendent's Dinner was held at the Little River Casino Resort and included the lead superintendents, their public affairs and resource officers. The dinner was sponsored in part by the Little River Band of Ottawa Indians. Ogema Larry Romanelli attended and welcomed everyone on behalf of the tribal government. Public Affairs Director Glenn Zaring was the Master of Ceremonies and presented a talk on Emergency Management and the Public Relations element.



The event was brought together by the Michigan State Police and the Manistee ISD and was held at the

## Muschigon Construction Board Openings

The Tribal Ogema, Larry Romanelli, is seeking Tribal Members interested in serving on the Muschigon Construction Board. One of the vacancies requires 2 years of construction project management experience. There are currently two seats open on the board. If interested, please submit a letter of interest to the Tribal Ogema's office.





This past week I got one of the coolest opportunities of my life. I got to go meet probably two of the coolest probation officers around. Well, that’s not all they do, Patrick Wilson and Austen Brauker work together on a program called Odenaag Enjinoojimoying “A Place of Healing Many Hearts.” This program is our Peacemaking Probation Department.

In this department, Austen and Patrick work together to help many different forms of disputes such as: Family disputes, work related conflicts or court ordered cases of various kinds. When talking to them they explained to me that they like to try to help the issue before it becomes a legal matter such as court appointed. The goal for this program is to provide a inviting place to work out the conflicts and disputes in a traditional manner. By using a traditional manner we are able to use the wisdom of our ancestors by drawing upon through traditional ceremonies, dance, stories, song, and daily living techniques to help us balance out our problems and walk together.

The program is reaching out and providing their services to Little River children, adults, families, all descendants, and non-member tribal employees. They are hoping to be able to go to schools in the Manistee area.

The logo is actually a really good way to represent what Patrick and Austen are doing for our tribal community. To start the Birch Bark has the programs name written on it, Odenaag Enjinoojimoying “A Place of Healing Many Hearts.” Back before there were thing like paper, pens and computers, our people wrote the teachings and stories down in the native language on Birch Bark. The red border and blue circle represent the males and the females. The red being the female, but most

importantly it is a strong color for a female and it shows how the women’s side is just as powerful as the men’s. That leaves the men’s to be blue, like the women the blue is a very powerful color but not over powering then the red. Both colors show the strengths but also represent that both are



equal because neither color over powers each other and this results into the peacemaking session. The seven woodland flowers along the red border represent the seven grandfather teachings. The man and the woman have to meanings I would say one to represent the wisdom of our elders and the second to represent the balance in peacemaking because there is one man and one female. The smudging creates a peaceful environment to operate in. By smudging you are asking the bad spirits to leave and the good to stay present. This results in a peaceful relaxed environment. The balance is famous because the courts and the judicial side of America uses it to represent the balance and equality in the justice. It is placed in the

logo to represent the legal side of anything. The pipe and the feathers represent the traditional side of session. And last but not least, if you look very closely at the main flower at the top of the logo, the four petals hold the four directions.

Patrick and Austen are also working on a few other projects. The first one ties in with this one it is to become a peacemaker. They are looking for nine women and nine men to become peacemakers in different counties. To become a peacemaker you have to have it in your heart to be a role model, make a difference, and to assist our youth and our Members in making better decisions. To be eligible you need to be 21 years of age or older, be a member of a federally recognized Tribe, or an employee of the Little River Band of Ottawa Indians. You must not use or abuse drugs or alcohol. All peacemakers

will be trained in the following: Understanding how to the program works; Introducion to Anishinaabe Culture; and the Basic Dispute Resolutions Techniques.

Another project that Patrick and Austen are working on is to create a Elders Talking Circle. I believe that this is what our culture needs so our stories and teaching don’t die. Voice your oppinion about this project and help get it going so our stories and teaching will stay alive.

A project that Patrick himself is working on is the Manistee River Rascals. If you are between the ages of 7 and 17 you can bring down your soap box cars and race them on First street west of Spruce street. The staginging will be located in the Seng lot North of First Street by Spruce street. This will all be taking place the 23 of August and registration starts at 10:00 am and ends at 11:30 am. The races will begin at 1:00. For more information about this call Patrick Wilson at 231-398-2239 or email him at [pwilson@lrboi.com](mailto:pwilson@lrboi.com). For rules and registration go to the Manistee Area Chamber of commerce Website; [www.manisteecountychamber.com](http://www.manisteecountychamber.com) or stop by the Justice Center, 3031 Domres Road Manistee MI 49660. You can also contact the Office of Public Affairs, 375 River Street Manistee, MI 49660 or phone at (231) 723-8288 Email to [gzaring@lrobi.com](mailto:gzaring@lrobi.com).

See ad on page 26 for more information.

Article and photo by  
Christine Verheek,  
Currents Freelance Reporter



## Young lady's honoring ritual



A young lady’s honoring ritual will conducted by women, many of whom have known her for a long time. The rest will witness in silence. In a large room or out side, which we will have smudged and purified by burning sage, cedar, sweet grass and tobacco, the participants sit in a circle, light a white candle in the center or have a fire, and play a special song to call in the Great Spirit. The young Lady’s mother will bring her to the place of honor we have left open at the top of the circle and present her to the group. Dressed in white and wearing a garland of daisies in her hair. She will kneel before us, her demeanor will be both shy and radiant, and the young lady’s will show strength and commitment. We will have the young lady wash her hands, face and

feet in cedar water as a symbol of purification. The young lady’s mother will speak first, telling of her joy and gratitude that we have by coming together to honor her daughter in this way. Then, going around the circle, each woman in turn will gave the young lady a gift, a blessing and/or a teaching, welcoming her into the women’s circle. One woman will fashion a dream catcher from material she gathered in the woods that morning, one will give her a beaded bracelet. Others can give crystals, jewelry, feathers, scented oils, smudge materials and the like, each a touching manifestation of the giver’s regard for the young

lady’s and respect for the occasion.

At one point, a ribbon held between mother and daughter will be cut, representing her withdrawal from childhood. The eldest, will be the last to address the young women and in doing so present her with a scroll on which had been inscribed a special medicine name chosen for her earlier by her mother, the eldest female family member and two other elders in the group.

While the ceremony is taking place, and the young ladies says thanks to each woman in turn, we hope that every woman in the room will remember, experience an awakening and a healing. This sacred ritual will be blessed and an honor to each of us, and to the grandmother spirits.

You will need will need: can be adjusted as needed

Strawberries

Cedar water for washing the young ladies as a symbol of purification

Cedar, Sage, Sweet grass, Tobacco for smudging





## E = MC<sup>2</sup>

Algebra is a scary word to many people, and there are some for whom it is a roadblock that keeps them from meeting their educational goals. If you are a student who is being held back from completing a degree because you are afraid or have difficulties in math, or if you are a person who knows that you will need to take algebra eventually and worry about that, this is a great opportunity

## Algebra for Adults

for you. Beginning July 14th, 2008 from 6:30 to 8:30 pm, and every Monday evening through October 20th the LRBOI Education Department is sponsoring an adult algebra tutoring/instruction class. John O'Herron, a professional tutor who works on a regular basis with West Shore Community College, will be walking students through the basics of pre-algebra

and algebra with the idea of helping them gain the confidence to successfully complete a college algebra course. There is room for 10 students and the textbook is provided. The tutoring sessions will be offered in the Tribal Community Center or Tribal Admin Bldg in Manistee. If you would like to participate in this course, please contact Yvonne Parsons 231-398-6735 or

## E = MC<sup>2</sup>

Debra Davis 231-398-6724 in the Education Department or toll free 1-888-723-8288.



## Historical Moccasin Exhibit



MOUNT PLEASANT, Mich. - Hand-crafted moccasins from several tribes filled a room May 31 for a special exhibit at the Ziibiwing Center of Anishinabe Culture & Lifeways.

Most moccasins on display originated from the late 1890s, with the oldest pair being from the Iroquois (Haudenosaunee) Confederacy and dating back to about 1850. Many pairs were decorated with intricate bead and quill designs.

Event advertisements promised more than 40 pairs of moccasins to visitors of the Ziibiwing Center in Mount Pleasant, but guests were treated to about 100 pairs from private collectors who live in the area.

The one-day exhibit primarily focused on moccasins constructed by indigenous people east of the Mississippi River, from the Great Lakes region to the Atlantic Ocean and some areas southward. Today, these tribes are commonly described as woodland Indians.

A large number of moccasins at the exhibit came from the collection of Mike Slasinski, a curator who runs the Great Lakes Logging and Indian Culture Museum in Saginaw. Slasinski typically schedules appointments for private viewings of his vast collection of historical items.

Slasinski showed many visitors around the exhibit, answering their questions about particular designs. He also explained the cultural significance of different tribes' moccasins.

Other moccasins were provided by five collectors, including Tom Noakes, a longtime enthusiast of American Indian artwork.

"My father was a collector of historic Indian artifacts, and he put together a pretty impressive collection," said Noakes, who

donated a dozen pairs of moccasins to the exhibit. "I grew up with the Native arts."

Most of his collection comes from public auctions, trading with other collectors and antique shows far from his home in Michigan. He also checks eBay, but he uses caution because it is sometimes difficult to verify the authenticity of items sold at the popular online auction Web site.

While outside possession of indigenous artwork and cultural items can be a touchy subject in

took up the offer and shared many items from his collection.

He also proudly showed a print from a painting of himself by well-known artist Robert Griffing, who specializes in paintings of woodland Indian people and their encounters with uncertainty upon the arrival of Europeans to North America.

Ramsey, a member of the Little River Band of Ottawa Indians, has become especially interested in cultural exhibits recently because of confusion between woodland



Indian country, Noakes said it has never been an issue for him. He acknowledged that he has heard of a few rare instances that generated some controversy.

Visitors were encouraged to bring their own moccasins and cultural items to the exhibit; and Jerry Ramsey, a re-enactment professional who has been in several films and documentaries,

and Plains Indian styles of traditional regalia.

His awakening comes from a recent pow wow when he saw a few people dressed in traditional woodland Indian regalia.

He discussed their regalia with them, and he now realizes that somewhere along the line his tribe started to adopt Plains Indian regalia. He thinks it is possibly because the Plains style is flashier

and more visible at events like pow wows.

"No headdresses, no fringes," said Ramsey, who traveled about two hours from his home in Manistee to view the moccasins and share his items. "We wouldn't have had them. It would have been suicide the first time a fringe got caught in a [tree] limb."

Ramsey said he hopes the exhibit inspires Native people in the area to get an idea of their background and start to make their regalia more true to their tribe's history.

"Don't forget about your ancestors. Look at all the good stuff they made."

Judy Pamp, assistant director of the Ziibiwing Center and member of the Saginaw Chippewa Indian Tribe of Michigan, which operates the center, attended the exhibit with her three children.

Pamp is teaching her children to craft moccasins, and they are responsible for fixing any holes in their footwear if they do not take proper care of them. She will soon be guiding them in beadwork and viewing moccasins at the exhibit helped the family see other designs and gave them inspiration.

"I like to see other styles, appreciate other people's talents," she said. "The beauty created for centuries by our people shows our perspectives in the universe."

Several others attended the event, including a group from nearby Central Michigan University and a guest from Europe.



Mon-Fri 7am to 2pm  
Sat 8am-2pm  
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318 River Street  
Manistee, Michigan  
49660  
(231) 398-9448





Windmills were turning; solar panels were soaking up the sun's rays; different (non-petroleum) fuels were being discussed and everyone was thinking 'green' last month in Manistee County. Thousands came together in an effort to focus attention on alternative energy as a solution to our pollution of Mother Earth at a recent event near tribal reservation lands. It was time for the third annual Energy Fair at the County Fairgrounds in Onkama, MI and Little River was there.

The tribal government was a sponsor of the energy fair and also a presenter as former Ogema Jonnie "Jay" Sam opened the event with a traditional Anishinaabe blessing.

Michigan's governor, Jennifer Granholm, attended the fair this year for the first time. She spoke about how this Energy Fair reflected her goals for creating green energy companies and jobs as a key part of the revitalization of Michigan's economy.

Tribal planner Dan Shepard headed up the tribes' participation in the event. The tribe has participated in the past with not only contributions, but displays and lectures around the tribal approach to responsible care for our Mother Earth. The Energy Fair organizers look to the tribe as a major contributor to this worthwhile event.



Shirley M. Brauker

*Moon Bear Pottery and Indian Arts*

She can be reached at

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or you can visit her website

<http://www.cbpu.com/moonbear>



## Manistee Audubon Featured "Michigan Proposes 8 New Coal-Fired Power Plants"

Manistee Audubon's featured speaker July 8, 7:00 PM at the Lake Bluff Audubon Sanctuary was Lee Sprague, former Ogema of the Little River Band of Ottawa Indians and current Clean Energy Campaign Manager of the Sierra Club Michigan Chapter.

Lee reviewed the impact eight new coal-fired power plants would have on Michigan and presented a Power Point on various new technologies including gasification, sequestration and enhanced oil recovery. Lee discussed Michigan's need for power as well as the ramifications of Michigan's recent legislative implementation of a Renewable Energy Standard. He also covered concepts of energy efficiency and the role of renewable energy in Michigan.

**L.R.B.O.I. Toll Free Job Hotline 1-866-556-5660**

*Looking for a better job? Need help finding a job?*

Please check the program descriptions at [www.lrboi.com](http://www.lrboi.com)  
Department of Commerce  
Applications available on the LRBOI Website  
Or by calling 1-888-723-8288

Working to create opportunities for skill development and employment, to improve the general welfare of the Tribe and its citizens.

The Department of Commerce administers the **WORKFORCE DEVELOPMENT PROGRAM!**

The program includes:

- Internship for College Students-including wage or grant
- Employer Incentive Rebate Program
- Skill Development and Training Opportunities
- Career Assistance Voucher Program

The Department of Commerce has partnered with Area Agencies such as: **MI Works!** To ensuring that Members can access job seeker services where they live.





## What is a Pow Wow?

The Pow Wow has a historical, spiritual and social value to the Native American people. Although there are many explanations of what the word “Pow Wow” meant historically, what it means to us is a time of gathering together. It is an opportunity to join in dance, song and share in the rich traditions of our people. It is also a time to meet old friends and make new friends, catch up on news, hear new and old songs, see newborns and listen to the Elders. We gather together in harmony and share in the pride and dignity of all of our relatives and friends as we celebrate our traditions and history. Hopefully, enjoyment and pleasant memories can be the meaning of this year’s Pow Wow.



## Grand Entry

Please stand and remove your hat or cap during the Grand Entry. The dancers enter the dance arena from the East in single file, lead by the Head Veteran with the Eagle Staff. Following are the bearers of the flags to be used: the United States, Tribal, Canadian and State flags. Next enter the dignitaries such as the Tribal Princesses, other Royalty and the Head Dancers. The men enter first, categorized by Traditional, Grass and Fancy dancers. The women then enter, also categorized by Traditional, Jingle and Fancy Shawl. The junior dancers follow in the same orders, followed by the little boys and girls. The dancers move around the circle in the clockwise direction in a representation of the sacred circle. The dancers are signaling our Grandfathers and their ancestors to bear witness to this physical continuation of our traditions.



## The Drum

The Drum is more than a musical instrument; it has its own life and it is the heartbeat of the Anishinaabe people. The Drum is always treated as sacred and some are given gifts, some even have their own pipe. Drums come from many sources, and there are many types of Drums. Whether old and handed down from ancestors or more recent, all Drums are treated alike. The term Drum also includes the Singers who play the instrument and one must be invited to join the Drum. The Singers are connected to the Drum by the beaters, and many have been together a long time in order to develop the harmony required. The majority of the Singers are men, although recently women have added a distinct quality to the Songs. The Songs are a form of oral history sung in the group’s native language and Singers learn the songs through apprenticeship. The Drum sits under the arbor in the center of the circle of the dance arena. The arbor

is traditionally covered in cedar to shade the Drum. The arena and arbor is in the shape of a circle to represent the cycle of life, the moon, sun and Mother Earth.



## Flag Song

Please stand and remove your hat or cap during the Flag Song. The Flag Song is the national anthem of the Native Americans, and is treated with the same respect. The Eagle Staff as representative of the first flags, and the flags of the United States, Tribe, Canada, and State are placed during this Song. The Song is a symbol of respect for countries and for those who died protecting them. Little River Band Tribal Flag The flag of the Little River Band of Ottawa Indians is comprised of the Seal of the Tribe centered on a field and is our outward symbol of our Tribal sovereignty. In the center of the flag is a representation of our riverine history. The river design is one of many, and the lands around the river are represented by the “hills” and tree. Around the river is the circle made up of the four sacred colors, symbolizing the traditions of our people. From the circle are suspended nine feathers of the Eagle to represent the nine Ogemuk or Bands that the Little River Band descends from.



## Regalia

Regalia is the term given to a dancer’s “outfit”. Most importantly, please do not touch any dancer’s regalia without first asking for permission. Also, any photograph of an individual outside of the dance arena should be with the expressed permission of that person. Obtainin permission shows respect for that person’s dignity and rights of privacy. Particular ornaments or designs on a dancer’s regalia

have special meanings and many of the hand-crafted regalia, which can cost hundreds of dollars, are cherished for having been made in part or entirely by a particularly respected family member. Frequently, a dancer’s regalia may be delicate and/or an heirloom.



## Dancing

Dances have always held a special significance to Native people. Some dances have medicinal purposes and some are social, but all Native dances have spiritual value and express the traditions given by the Creator to Native people. When a person becomes a dancer for the first time it is a very special time in their life. Many families start their children dancing as soon as they can walk. For some, the desire comes later in life. Often the occasion is marked with a special ceremony or an honor song at the dancer’s first Pow Wow.

## A Dropped Eagle Feather

The Eagle is the highest respect as the carrier of the people’s prayers to the Grandfather’s ears. As such, the feathers are worn by combat veterans, or those whom they were awarded by combat veterans. When one is dropped by accident, the feather is protected by the first veteran who sees it. Many believe that a dropped eagle feather represents one of our fallen warriors who is with us in spirit. After that dance ends, a Drum will be asked to sing a Veteran Song and a veteran will dance to the song to pick up the feather or four dancers will perform a coup capture. There are prayers said and the feather is returned to the owner, who then gives a gift to the veteran who returns it.



## Honor Songs

Please stand and remove your hat or cap for all Honor Songs. Honor Songs are requested at a Pow Wow to honor someone or a group of people. There will be an Honor Song for Veterans, and the number of other songs is limited by the number of requests made. Some songs are for specific persons, while others are of a more generic nature.



## Inter-Tribal Songs

There will be times during the Pow Wow that the Emcee announces an Inter-Tribal song, which means all visitors and spectators are invited to enter the dance arena. The only other times that anyone is welcome into the circle are during special songs that the Emcee will announce such as Veteran Songs, Blanket Songs, and Honor Songs. All other times, please respect the sacredness of the circle by not entering it.



## Blanket Dance

In order to offset some of the expenses of a Drum that has traveled to reach the Pow Wow, or in an effort to raise funds for some other similar cause, a blanket dance will be held. Anyone who would like to donate is asked to lay their money on the designated blanket.



## The Giveaway

Native American culture does not honor or give prestige to the person who acquires or accumulates material goods selfishly. Far greater respect and honor is given to those who give away their personal wealth. This might be done to announce a change in status, or as more often the case, in honor of a relative or friend. No matter the reason, the value of the gifts is not important; it is the gesture that is important. The person who receives the gift is as honored as the giver and the bonds that unify the community are strengthened. The Giveaway makes a perfect end to the community’s celebration with a gift of friendship, goodwill and unselfishness that will always be remembered.



## Native Foods

For those who many not know what some of the common foods are that are sold at Pow Wows, we thought we would take some time to explain them to you.

### Frybread—

Bread dough that is flattened and fried in oil. Some popular ways to eat it is with cinnamon sugar or honey or plain. There are many different recipes for frybread so some may taste different than another vendor’s recipe.

### Indian Taco—

A piece of frybread topped with a mixture of ground beef and beans, similar to chili, and then covered with shredded cheese, lettuce, tomatoes and onions. Some people do not add beans and some also use salsa on top.

### Walking Taco—

This is just like an Indian taco, but instead of a piece of frybread, the toppings are put on corn chips so it is easier to eat.

### Corn Soup—

This soup is not made with the typical yellow corn that people might think of, but it is made of hominy. Some people call it “popcorn soup” because when the hominy is cooked, it sometimes opens to resemble a piece of popcorn.

### Blanket Dog—

A hot dog that is wrapped in frybread dough and fried. It is similar to a corn dog but the cornbread is substituted with frybread.





## Men's Traditional Dance

The men's traditional dance is a combination of storyteller and keeper of the traditional ways. Traditional dancers tell tales of bravery or success on the hunt through the movements of their dances. They imitate animals with side-to-side movements towards an enemy. The regalia (outfit) is more subdued in color than many of the others. Most of the dancers wear a roach of porcupine or horsehair that has been dyed red, with an Eagle (or other type) feather "rocker". A bustle of Eagle feathers, a bone breastplate, choker, ribbon shirt, breechcloth, bells or dusters often distinguish this type of regalia. Others may wear similar regalia without the bustles, or with a different type of headgear. Often they carry items related to their warrior status such as shields, staffs or clubs decorated to show achievement. Traditional male (and female) Dancers preserve the oldest style of Native American dancing.



## Men's Grass Dance

Introduced to the Great Lakes by Ojibwa of the Northern Plains, this style of dance represents the swaying of tall grasses in the wind. It also could have come from the flattening of the grass of the dance arena. The regalia is colorful, but lack the bustles and feathers. A hair roach and feather, beautifully fringed shirt, breechcloth and leggings make up the main outfit with beadwork (or quillwork) belts and headbands. The fringes are of yarn or ribbon and replace the grasses the original dancers used long ago. Eagle (or other type) bone whistles are carried as they were symbols of the Omaha people.

## Men's Fancy Dance

Although it is thought to be a fairly new style of dance and regalia, the fancy dance may trace its roots to the regalia and specialized dances of various warrior (and other) societies. The regalia is restricted only by the individual dancer. The hair roach is still the most popular head ornament, but from there the regalia is full of color and movement. This style of clothing is marked by two colorful bustles. Fringes, beadwork, arm bands and all must be brilliantly colored and some may even be fluorescent. A basic guideline for Traditional dancers to remember is to always have one foot on the ground. It seems that here the goal is to always have both feet off of the ground! The dancers combine spins, jumps, and other acrobatic movements within their twirling and spinning motions of the dance. They must follow the changing beat of the Drum and stop with both feet firmly on the ground at the end of the song.



## Warrior Society



## Flag Bearers

The Flag Bearers are responsible for carrying in the eagle feather staff and U.S., Tribal and Canadian flags and any other flags that are necessary. The Flag Bearers are usually veterans and post the colors. They also retire the flags on each day of the Pow Wow.







# Jiingtamok “Pow wow”

## Women's Traditional Dance

The traditional woman dancer is highly respected, representing the roles of life-giver and nourisher of the Tribe. As with the male dancer, they are viewed as the keepers of the traditional ways of life. Her dancing regalia includes a dress (or skirt and shirt) made of the best buckskin or cloth, usually of a darker color. The dress reaches below the knee, often to mid-calf to cover the tops of her leggings. A traditional woman should never let her legs show. The entire regalia is adorned with elk teeth, shells, ribbon work, beadwork belts and other items of jewelry. Most carry a shawl, feather fan, or a single eagle feather. Decorated moccasins and knee high leggings complete the outfit. The dance should show the slow, graceful movements in time with the Drum with no loss of dignity or discipline. Often, you will see other dancers or spectators stand to honor these women who possess the gift of life. Whether dancing in place or moving around the circle, these women are among the most beautiful and cherished in the world.



## Women's Fancy Shawl Dance

The women's fancy shawl dance is similar to the men's fancy dance. The regalia consists of a knee length dress, usually of cloth, decorated moccasins with matching leggings, various jewelry items and a fancy, decorative shawl. The fancy shawl dance is thought to have originated as the "Butterfly Dance." When her mate is killed in battle, the female butterfly mourns and goes into a cocoon symbolized by the shawl. She travels over the world looking for happiness. Her emergence from the cocoon celebrates freedom and a new life. The dance is one of motion, footwork and following the Drum the same way a men's fancy dancer does. Spins will accent the dance and the dancer should end with both feet on the ground.



## Women's Jingle Dress Dance

There can be no mistaking the jingle dress which is made of cloth, decorated with colorful ribbons and/or rick rack and the single element that sets it apart are the metal cones (or jingles). There are 365 jingles on the dress, sewn on one a day while a prayer is said for the benefit of others, although this number may vary. It is believed that the dress and dance came to the Tribes as a cure for disease, to a member of the Ojibwa, and has become the symbol of commitment by the woman (or girl) wearing the dress. Traditionally, the dancer has responded to a dream or vision that calls her to become a jingle dress dancer. The dancers must keep in time to the music while showing reverence and grace in the movements. The steps should be small and close to Mother Earth. This woman's style does not use a shawl. Some carry a feather fan which they use in the flow with significant meaning. Many see it as the "sweeping" away of sickness and the jingles make the sound of constant prayer during the dance.



## Tiny Tots

This category is reserved for the young children, who will often wear miniature versions of an adult's regalia. The younger children are not expected to perform the dance styles perfectly, and many proud parents may be seen escorting their child around the arena to help them through a dance. There are often special songs that are composed just for the Tiny Tots.







## REVISED TAX-EXEMPT MOTOR FUEL RULES



Please read the revised Tax-Exempt Motor Fuel Program Rules that appear on this page.

The revised rules allow unlicensed drivers to purchase motor fuel for their personal use. The Tribal member must register for the program and identify the year, make and license plate number of the vehicle used for their transportation. The registration form is available from the Tax Office, on the Tax Office web page at [www.lrboi.com](http://www.lrboi.com), or at the Little River Trading

### TAX-EXEMPT MOTOR FUEL PROGRAM

#### OPERATIONAL RULES AND PROCEDURES

Fuel tax discount is only allowed on fuel purchased for a Tribal member's personal use. Tribal member must be at least 16 years old.

Tribal members must register their vehicle and license plate number with the tax office before obtaining the fuel tax discount. Tax-exempt fuel may only be dispensed into a registered vehicle or approved container.

A Tribal member who is unable to drive due to a disability may obtain authorization, from the Tax Office, to purchase fuel tax-exempt for the vehicle of a non-member spouse, family member, or caretaker to provide transportation for the Tribal member.

Fuel tax discount is only available at the Little River Trading Post. They are required to check your Tribal ID at each purchase and complete additional paperwork in order for you to get your discount. Please treat the Trading Post employees with respect and direct your concerns or complaints to the Tax Office.

Tribal members must pre-identify themselves to the cashier and have their picture LRBOI Tribal ID with them.

**NO Picture ID, NO DISCOUNT!!!**

Tribal member must complete log at the Trading Post. Log the Date, Tribal ID#, Name, Signature, License Plate #, and check gasoline or diesel box.

A Resident Tribal Member (RTM) that moves out of the Tax Agreement Area must remove the RTM sticker from their Tribal ID. Failure to do so will result in assessment of tax and penalties.

Tribal member must keep track of their own tax-exempt gallons. Save your receipts to verify gallons purchased. Monthly limits will be enforced.

Penalties will apply for over-limit purchases, failure to register, dispensing fuel in an unregistered vehicle or claiming improper exemptions.

Fuel tax exemption program may be suspended by the Tribe at any time.

The Tribe may bar individual Tribal members from the fuel tax exemption program if operational rules and procedures are not followed.

## Meth Training at LRBOI



Methamphetamines are one of the scourges of this time and they seriously affect all aspects of life, both tribal and those outside tribal lands. In an effort to assist local law enforcement with understanding this threat and the ways to fight it, the Little River Band of Ottawa Indians Public Safety Department sponsored a well-attended two-day MCOLES

training seminar at the Three Fires Conference Center.

The presentations included showing the effects of use of this drug; studies of methodology of preparation (cooking) and intelligence gathering to identify lab locations and indicators of problems present in your area of responsibility.

Officers from the following departments participated:

Pokagon Tribal Police; Manistee (City) Police; Manistee (County) Sheriff; Michigan State Police SSCENT: Emmet Township; Lake County Sheriff; Benzie County Sheriff; the Traverse Narcotics Team; Oceana County Sheriff; Mason County Sheriff; Grand Traverse Band Tribal Police and the Little River Band of Ottawa Indians Department of Public Safety.







# Wellness Walk 2008

Dataagmini-Giizis (Tumbleberry Moon)

August 2008 Vol. 5 Issue 8

P. 15

This year's walk was success. Thanks to the LRCR staff for the Breakfast. It was a little crowded at registration, and many arrived early, and we were not open, but the volunteers did a great job, and got everyone registered quickly. The invited guest speaker Mr. Joseph V Sowmick from the Saginaw Chippewa Indian Tribe shared a powerful speech about how alcohol and other drug impact our lives, anishnaabe lifeways, and how to stay strong and care about your self and stay sober. Mskwe Keshick Singers (Red Cedar Singers) sang an honor song and then a greeted us at the dance circle with another song. We had four flag carriers lead us on the walk, a chi Miigwech to them -John Shepard, Todd Brewer, Virgil Johnson, Fredinand Luchene This year's evaluation form was given at the water station across US 31, sponsored by our Little River Trading Post ( Thanks Jamie and Terri). Before we left we gave special recognition to Dan Shepard for helping us with obtaining a letter of right away for our walkers

that helped exercise our rights as a sovereign nation and many thanks to LRBOI Public safety for assisting in stopping traffic as walkers crossed US 31. Also a CHI Miigwech to Mack Brushman from THP for designing our T-shirt this year, We have gotten so many compliments. Lastly, we say Miigwech to our Tribal community that choose to live alcohol and drug free, who support those who are in recovery, and honoring our people, culture and traditions.



Respectfully submitted, BeDaBin Staff, Martha Kase, Dottie Batchelder, Christian Kequam, Lacy Moore and Julie Wolfe

Photos taken by William Gilhouse

## Parenting Program from Family Services Focuses on Culture and Traditions

Traditional values and cultural tools are the focus of an eight-session parenting program to be offered this fall through the Family Services Department of the Tribe.

The program is entitled "Positive Indian Parenting—Honoring Our Children By Honoring Our Tradition" and stresses that children are special gifts from the creator and are to be cherished, respected and nurtured.

It points out that Native Americans have a rich heritage of culture, traditions, values and wisdom that can enrich children, grandchildren and all future generations. Goal of the program is to help Indian parents and caregivers explore values and attitudes expressed in traditional Indian child-rearing practices and then to apply these values to modern parenting skills.

Eight topics will be covered during the eight-week course. Among the topics are Lessons of the Storyteller, Harmony in Child-rearing, Lessons of Mother Nature and Traditional Behavior Management.

The curriculum is designed to help all caregivers develop positive and satisfying attitudes, values and skills that have roots in their cultural heritage. It also stresses that the family,

kinships, friends, elders and the general tribal community play a part in the growth and well-being of Indian children.

A four-week pilot presentation has recently been completed. Evaluations of that pilot noted that the individual stories shared were enjoyable and created awareness and interest.

For more information, please contact Kathy Lagerquist at 231-398-6705, Little River Band of Ottawa Indians Family Services Department.

**Little River Band of  
Ottawa Indians**  
375 River St.  
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(231) 723-8288  
1-888-723-8288  
Family Services  
Department  
231.398.6726

### Positive Parenting

Because our Children deserve to be happy







# Watt do you Know? Take our Energy Quiz!

*Dataagmini-Giizis (Timbleberry Moon)*

August 2008 Vol. 5 Issue 8

**P. 16**



To understand the power of conserving energy and using renewable energy instead of fossil fuels, it helps to know some of the basics about electricity. So do you know your kilowatts from your kilowatt hours?

Your wind turbines from your hydroelectric power?

Your megawatts from your terawatts?

Learning a few of the basics about electric power can help you make smart energy choices.

Knowing a few basics about electricity can help you conserve energy.

Take our quiz and find out how much you already know!

Take this short quiz and find out if you know what's watt about electricity.

The answer is directly below the question, so just scroll down to see it. Keep track of how many questions you get right, and give yourself one point for each correct answer.

Then check out how you score at the end.

## **1. Your electric utility charges you based on how many of these you consume:**

- A. Volts
- B. Watts
- C. Amps
- D. Kilowatt hours

***Answer: D. Kilowatt hours.***

A kilowatt is equal to 1,000 watts, and a kilowatt hour is equivalent to one kilowatt of power used for one hour.

This helpful page can help you figure out how the energy each of your appliances uses translates into the kilowatt hours on your bill.

## **2. In the United States, most electricity comes from:**

- A. Coal
- B. Oil
- C. Natural Gas
- D. Nuclear

***Answer: A. Coal.***

Nearly half the electricity in the United States comes from burning coal, which causes a number of environmental problems.

Natural gas and nuclear are next, and they each account for about 20 percent of our electricity. On the other hand, just a small fraction—about one percent—of our electricity comes from oil. However, all of these fuels pose environmental and health issues. Here are more about problems with fossil fuels and issues with nuclear safety.

## **3. In the United States, the renewable energy we use mostly comes from:**

- A. Solar
- B. Wind
- C. Hydropower
- D. Geothermal

***Answer: C. Hydropower.***

According to the U.S. Energy Information Agency (EIA), the largest share of the renewable-generated electricity comes from hydroelectric energy (75 percent), followed by biomass (14 percent), wind (7 percent), geothermal (4 percent), and solar (0.1 percent) .

(Note that these numbers are for electricity, not for other energy uses, such as transportation and home heating.)

## **4. So how much electricity do you use? The average American household uses this many kilowatt hours**

(kWh) at home each year:

- A. 100 kWh
- B. 1,000 kWh
- C. 10,000 kWh
- D. 100,000 kWh

***Answer: C. About 10,000 kWh per year.***

Here's a chart from the EIA that shows exactly how that breaks down. Each kWh shows up as only a few cents on your electric bill (the national average is 10 cents) but the pollution adds up fast. Electricity is the largest source of U.S. carbon dioxide emissions, closely followed by transportation. So how much carbon is that? You can figure that every kWh on your bill amounts to between 1 and 2 pounds of carbon dioxide.

(Each kWh generated produces an average of 1.3 pounds of carbon dioxide, but it depends on the energy source. Coal produces closer to 2 pounds ) .

## **5. Which of these is the right size for a home-scale wind turbine or solar system?**

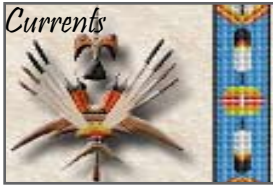
- A. 1 watt
- B. 1 kilowatt
- C. 1 megawatt
- D. 1 terawatt

***Answer: B, 1 kilowatt.***

Most home systems range from 1 kilowatt to about 5 kilowatts. (A megawatt is much bigger than that, it's equal to 1,000 kilowatts.

A terawatt is even bigger, equal to one billion kilowatts. Check out this handy chart that shows how all these units of measurement are related.)





# Watt do you Know? Take our Energy Quiz!

Dataagmini-Giizis (Timbleberry Moon)

August 2008 Vol. 5 Issue 8

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**6. Which of these is equal to 1 megawatt?**

- A. One backyard wind turbine
- B. All the commercial wind projects in New Hampshire
- C. All the commercial wind projects in Texas
- D. All the commercial wind projects in the world

*Answer: B. All the commerical wind projects in New Hampshire.*

At the home scale, wind power is usually measured in kilowatts, and at the utility scale, it’s measured in megawatts.

Most U.S. states have one or more utility-scale wind farms, so when you talk about wind power at the state level, you’re usually talking about megawatts. Utah, New Hampshire and Rhode Island each have about 1 megawatt of installed wind power.

Texas has the most of any U.S. state, with about 5,000 megawatts of installed wind capacity.

**7. Say you have a 100-watt incandescent light bulb in your living room. How much energy would that light bulb consume if you left it on for 10 hours?**

- A. 100 watts
- B. 10 kilowatts
- C. 1,000 watt hours
- D. 1,000 kilowatt hours

*Answer: C. 1,000 watt hours.*

That’s equal to 1 kilowatt. (And if you’re keeping track, that’s also 1.3 pounds of carbon dioxide emissions, and 10 cents on your utility bill, at least according to the U.S. average.)

**8. If you replaced that 100 watt incandescent bulb with an equally bright compact-fluorescent, you would probably use a 23-watt CFL. How much energy would the CFL use if you left it on 10 hours?**

- A. 230 watts
- B. 2,300 kilowatts
- C. 230 watt hours
- D. 230,000 watt hours

*Answer: C. It would use 230 watt hours.*

That’s 770 watt hours less than the incandescent would have used. Those numbers really add up over time. (And award yourself one bonus point if you wondered if there was actually a good reason for that light bulb to be on for 10 hours.)

**9. Which of these practices actually wastes more electricity than it saves?**

- A. Turning off light bulbs every time you leave the room.
- B. Turning off ceiling fans when you’re not in a room.
- C. Turning off the air conditioning when you’re not home.
- D. None of the above.

*Answer: D. None of the above!*

Despite what you may have heard, all of these practices are actually good ways to save energy. Turning off the light when you leave the room saves energy, no matter how long you’re out of the room. There’s a small surge of electricity when you turn the light on, but it’s minimal, not enough to make it worth leaving the light on for any length of time. (However, some people do suggest minimizing how often you turn a compactfluorescent on and off because it can shorten the life of the bulb. See link above for more info.) Ceiling fans use a lot less electricity than air conditioning, so if you can get away with just a fan, you’re saving energy. However, the fans don’t actually reduce the temperature in a room, they just make you feel cooler. So if you’re out of the room, you save energy by turning off the fan. Your air conditioner uses a lot of electricity when it’s running, but it doesn’t take long to cool down your house. Turning the thermostat up in the summer does save energy, even though your air conditioner does have to cool down your house again when you get home.

**10. The benefits of using less electricity are:**

- A. Lower electric bills
- B. Makes it easier to transition to renewable energy.
- C. Reduces your carbon footprint.
- D. All of the above

*Answer: D. All of the above!*

There are lots of painless ways to use less electricity at home, such as changing your incandescent light bulbs to compact fluorescents, zapping phantom loads and many others. Taking these steps will reduce your electric bill and your contribution to global warming immediately. It’s also one of the first steps many experts recommend you take if you’re interested in purchasing a home solar or wind system down the road. The reason is that it’s usually much less expensive to make these energy saving changes and purchase a smaller renewable energy system, than to get the largest system necessary to meet all your needs before you’ve tried to reduce your electricity use.

## So how did you score?

**9 to 11 points:**

Shockingly accurate! Your knowledge of electricity could be measured in megawatts.

**7 to 8 points:**

Super-powered! You’re quite the electricity whiz. No one is going to catch you sticking your finger in a light socket.

**4 to 6 points:**

On-again, off-again, just like a light switch. Not bad, but learn a little more and you can increaseyour energy-saving skills and knowledge.

**0 to 3 points:**

Watts up? Try again!





## Peace Requires Conflict

The idea of conflict is something we mistakenly seek to avoid in our modernized society. People tend to look for the easy road, the path without resistance, to remove themselves from conflict as much as possible. In doing this they deny themselves the opportunity to learn from conflict and grow from its influence. There are many great teachings to be found in the way that we go about resolving our problems. Conflict is something that shapes us. It gives us emotional and spiritual contour. It colors each of us with its influence. A society can be judged by the way it resolves its problems. When conflict is suppressed or ignored instead of being embraced, then the problem is allowed to fester and gains negative energy. To avoid conflict is to give power to whatever is causing the agitation in the first place. To stand up and speak openly about a problem takes strength. Confronting our problems builds character. It is not the elimination or avoidance of conflict that brings tranquility, but the process of going through the conflict, of resolving the differences and sharing our opposing opinions. This process brings about the true feelings of peace. The way in which we deal with the inevitable conflicts that come into our lives is what is really

important. The society at large, the modern world, has a different view. The popular culture would have us become peaceful through taking its debilitating medications, using its easily found illegal drugs, plopping our butts in front of the television to become numb, exchanging family dinner for mindlessly feasting at the convenient drive-through fast-food window, or by making ourselves temporarily content with alcohol. These ways are the easy ways in which we can find a fake, pretentious kind of peace, a temporary peace brought about through the avoidance of conflict. The underlying problems do not go away when we do this, they become stronger and wait until they can resurface with greater power. Instead of turning away from difficulty, we must learn how to manage our problems in an effective manner, to welcome the lessons that come with our differences, to use conflict as a tool that reenergizes, cleanses us and spurs positive growth. Conflict must not be avoided but embraced, as it leads to change, pulls us up from stagnation, refreshes us with a new wind, new breath, the old lesson from Giwedind (the frigid north and its gust). The cold wind of conflict makes us stronger, just as a plant becomes hardened in the breeze, we become stronger

by the way we deal with our difficulties, not by the ways in which we run from hardships or avoid responsibility. To avoid a small conflict now is to welcome a larger, unavoidable one later. War is the ultimate expression of unresolved conflict. If we avoid our conflicts they come back, refueled and more violent. We must learn how to welcome our differences as being beautiful expressions of our personal individuality, to welcome the divergent opinions that we might have and learn to process these differences in a positive way. It is okay that we are not all of the same mind, shape or opinion. It is okay to differ in our wants and needs. What we must relearn is the way in which we consider one another's differences, to respect the other person for being different and to allow their existence in the circle. Do we all want to be the same? Do we all want to think the same way? Wear the same clothes? Draw the same pictures? Make the same music? We are not mindless drones. Each person is an individual with their own opinion. This is what makes us strong as a tribe. Inside the traditional rattle are many different seeds that come together to make one sound. We are like the rattle, many different people, many different opinions, who come together to

make one tribe. It takes being shaken sometimes to bring us all together at once. Problems can be seen as gifts, for within each problem there is a hidden lesson that shapes our personalities, our community, helping us grow and learn, ultimately making us stronger as we emerge from the other side. This is where we gain our personal wisdom in life. The easy road is not what it seems. That way is really the hardest path. It makes us soft and weak. Let us welcome conflict when it comes but not seek to generate it, for it will come on its own. Let us prepare for conflict and deal with it in a positive way, for without it, we cannot know what it means to really know peace.

(We are seeking volunteers to become Peacemakers and help our community grow stronger. You need no previous training or education to participate. We also need elders for an elders circle. Your wisdom as an elder is vital to our younger members. We need all of you.)

Austen J. Brauker, Peacemaking/  
Probation Department

## From The Peacemaking Probation Department

We would like to thank all of the people who attended our open house on Friday. We had a great turnout and a lot of good conversations about the Peacemaking/Probation Department, including several people who were interested in becoming Peacemakers. If you were unable to attend and are still interested in finding out more about the program you are welcome to stop in and visit our offices at any time. We have an open door policy and are very willing to work with other departments, individuals and programs to provide the best services that we can for our tribal members and employees. This open house was a stepping stone in helping us to be able to network with other departments and get the word out about what we are currently doing. If you have any questions, give us a call at 398-2240 (Austen) or 398-2239 (Patrick) and we will be happy to talk with you. Remember, we are still looking for people to volunteer as Peacemakers and will

offer training in learning how to provide conflict resolution. You don't have to be an expert, just a caring human being who wants to help. If you know someone who does not live in our area but wants to be a Peacemaker, that is great too. We are trying to establish Peacemakers in other counties and expand our services to those who might not live close enough to attend Peacemaking sessions in Manistee. Also, thanks to the elders who allowed us to speak at the Elders Breakfast. We hope you will become a vital part of Peacemaking by joining together the elders talking circle. The wisdom of our elders is the backbone of our community. Thanks again for everyone's wonderful support and community efforts to make Peacemaking a necessary part of our Anishinaabe circle. Miigwetch.

Austen J. Brauker  
Peacemaking/Probation Assistant

Patrick D. Wilson  
Peacemaking/Probation Supervisor

### TRADITIONAL DRUM SESSION

I am very happy to announce that the men's traditional drumming and singing class will begin on Wednesday, August 6<sup>th</sup> at 5:30 pm. at the community center. The session will last until 7:00. There are no required dues or fees. It is okay to come in late or leave early if you must. Women are welcome to come and sing. Youth should be accompanied by a parent if they need supervision to stay focused. There are no age limits, just behavioral limits. No one under the influence of alcohol or illegal drugs will be allowed at the session. We hope to have a lot of fun and honor our ancestors by keeping our traditions alive. We invite anyone with experience to come and help teach others. If you have any questions, contact: Austen Brauker at 398-2240.

### BEGINNING FLUTE CLASS

The flute class is scheduled to begin at 5:30 on Wednesday, August 13<sup>th</sup> at the community center. You must have your own flute to participate, either a five or six holed, Native American style flute. No musical background is necessary. The class is open to men and women of all ages. No one under the influence of alcohol or illegal drugs will be allowed. If you have any questions about the flute class contact: Austen Brauker at 398-2240.





We are in the process of preparing for our summer youth day camp. Our goals are to teach healthy eating habits and nutrition as well as exercise. We will be having a lot of fun activities including:

- Nutrition games
- Nature walks
- Traditional games
- Frisbee golf
- Water games
- Jump rope
- Game to play/activities for all seasons
- And Much more

Hurry and sign up for camp!  
Space is still available!

CPR and first aid will be taught to the campers age 12 and above. Camper 8-11 will learn simple first aid and safety.

Camp will be held on Monday through Friday at the Pow-Wow grounds from August 4 through August 15, 2008.  
The camp will start at 8:30a.m. and end at 3:30p.m.  
WE NEED VOLUNTEERS to make this event successful. All volunteers will have to pass a background check.

If you have questions, would like to register your child for camp or volunteer, contact Holly Davis Community Health Nurse/ Diabetic Educator at 231-398-6610.



I wanted to share something I feel is truly wonderful - Niibin Youth Camp.

I have children, nieces, and nephews attending this youth camp and they are having a terrific time. My son has come home everyday with good stories about the friends that he made, the cousins he didn't know he had and all the cool things he has learned...swimming, eating right, exercise, snow snake construction and on and on and on. He literally can't wait to get up and go each and every morning and he is not always the most motivated kid (what 13 year old is)!!! My nieces and nephew also have countless stories to tell and it has brought them all closer together...they are all having fun and making friends with other tribal kids. Seems they have figured out how to get along!! I wanted to express my sincere appreciation for those that have made all this happen....as the ring leader, Holly Davis is doing a great job!!! There are many of our coworkers out there doing some hard work as well as volunteers - I would mention the ones that I saw out there but I don't want to leave anyone out. I have more kids attending in August and they are already talking about it. I hope this becomes an annual event!!

To everyone involved in this wonderful project - from this Mother and Auntie Kchi-Miigwetch!!!!







## Great Lakes Assessment Fish Distribution Request

All Tribal Members interested in being on the fish distribution list are asked to update their address and phone number to be able to receive fish. There are three ways you may give your update.

1. Fill out Fish Distribution Request Form below and mail in.
2. Call toll free at 1-866-723-1594
3. Email your name, Tribal ID, phone address information to [bharnish@lrboi.com](mailto:bharnish@lrboi.com).

**LRBOI Fish Distribution Request Form**

Name: \_\_\_\_\_ Tribal ID: \_\_\_\_\_

Phone: \_\_\_\_\_ Cell Phone: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

**Mail to: LRBOI Natural Resource Department**  
**Atten: Bonnie Harnish, Adm. Assistant**  
**375 River Street**  
**Manistee, MI 49660**



### Students K through 12th grade Notice

Again this year (2008/2009) school year the Michigan Indian Elders Association will be rewarding students for straight A's and/or perfect attendance during the first two marking periods of the school year. The awards will be decided at the April 2009 MIEA meeting

And checks will be mailed out to the students by May 1<sup>st</sup>, 2009.

The application can be obtained from the Elders office, Just call 231-398-6709 or the toll free number 1—888-723-8288 and ask for June Sam ext. 6709.

This is open to all tribal members and their descendents.

There are competitive scholarships available for college, but they will not be awarded until July 2009, probably for the 2009/2010 school year.




**Tribal Government**  
**Internships**

Tribal Members interested in doing an internship with the

L.R.B.O.I. Tribal Government Office please contact:

Human Resource Director  
231-398-6706




The Odawa Institute would like to announce the Second Annual Three Fires Message Run/Relay from Harbor Springs to Charlevoix starting at 7:00 am on August 17, 2008!

This is a 26.2 mile course along the Blackbird Path, aka Harbor Charlevoix Wheelway.


Water and aid stations will be provided along the course. This is an open race and participants may run the event solo or as a team relay. Pre-registration is encouraged.

For more information please contact Matt Lesky at [leskylmw@hotmail.com](mailto:leskylmw@hotmail.com) or visit: <http://www.marathon.odawainfo/>



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231-887-4134







## *Little River Casino Resort*

**Look What's Rolling at the River**

### **Preference Employees at the Little River Casino Resort**

**Little River Casino Resort welcomes the following New Hire preference employees for June 2008**

- Dawn McGrady – Finance/Senior General Ledger Accountant
- Brenda Stone – Hotel/Housekeeping Attendant
- Michael Corey – Hotel/House Person
- Brittney Drake – Food & Beverage/Willows Steward

### **Preference Employees at LRCR celebrating “Years of Service” Anniversaries in July 2008**

- Brenda Koon – Regulatory Compliance/Performance Specialist – Nine Years
- Linda Andre – Marketing/Marketing Senior Manager – Nine Years
- Tiphannie Sam – Finance/Cage Manager – Nine Years
- Susan Mrasek – Facilities/EVS Dual Rate – Nine Years
- Debbie Pete – Hotel/Guest Service Attendants – Nine Years
- Pamela Cobb – Finance/Receiving Supervisor – Eight Years
- Cynthia Champagne – Human Resources/HR Director – Eight Years
- Geoffrey Burkhart – Information Technology/IT Administrator – Eight Years
- Diana O’Neal – Hotel/Hotel Senior Manager – Six Years
- Kayla Gaul – Gaming Operations/Table Games Floor Supervisor – Three Years
- Gerald Dutmers – Hotel/Hotel Attendant – Three Years
- Jacklyn Pieczynski – Food and Beverage/Banquet Food Server – One Year

### **Educational Sponsored Internship Opportunities at the Little River Casino Resort**

We want to remind everyone about the Educational Sponsored Internship Program available at the Little River Casino Resort. This is an opportunity extended to preference members attending an accredited college or university needing to complete a required college/university sponsored internship. As a LRCR intern, you can expect to work on substantive projects, develop professional skills, and benefit from the personal attention of department leaders. There will be weekly meetings, training, and much more that will be mandatory for you to attend and participate in. For more information regarding Educational Internship opportunities, please contact Janine Gregorski, Recruiting Representative at 231-398-3852 or 888-568-2244.

### **JOBS AT LRCR**

To obtain Job Descriptions or to apply for positions at the Little River Casino Resort, please call 888-568-2244 and ask to speak to a Recruiting Representative. For up-to-date Job Postings, please visit our website at [lrcr.com](http://lrcr.com) and go to the employment section. You may also call HR toll-free at 888-568-2244 or call the Job Hotline at 800-806-4348. The website and hotline are updated as positions become available.

### **Tribal Member Highlight**

**Venus Wilson**

**Gaming Operations Slot Representative**



My name is Venus Charity Wilson and I am a member of Little River Band of Ottawa Indians. I am daughter of Debra Davis (Wilson) and granddaughter of Geraldine Rodriguez (Kelsey). I was born in Kenosha, Wisconsin and moved to Manistee when I was 12, to be closer to my family and the tribe. I have 3 sisters, 2 brothers and many aunts and uncles. I am a proud mother of three. I currently work at little River Casino Resort as a Slot Representative. I am also shadowing in the marketing dept and working with entertainment. I have worked in the Natural Resource Department for the tribe during a summer as an Inland Fisheries Tech. I have attended West Shore Community College but recently took this semester off to work on my family's schooling. I am still undecided on what I am working on.

I am an active member in the tribal community. My family and I are lively dancers and we travel to local Pow-wows when possible. I was elected tribal princess for the '99-00 year. I try to be evolved in the many activities the tribe offers. My mother Debra works for the LRBOI Education Department. Her involvement there allows my family and I to know about the different activities to participate in, like the Indian corn garden and the spring sucker fishing with the tribe.

I would like to see the tribe in the next 50 years grow more in tribal members and become more of a family. We are a dying race, but I think the Little River Band has a strong start, because there are many tribal members gathering together.



**EVERYBODY NEEDS A****MEDICAL POWER OF ATTORNEY**

If you are in an accident and are unconscious, have dementia, or are unable to make and communicate medical decisions for yourself for any reason, who will make medical decision for you?

The answer is that nobody, even your spouse, has the ability to make medical decisions for you unless you have a power of attorney that appoints a person to make medical decisions for you. The person appointed to make medical decisions for you is called a "Patient Advocate".

A Medical Power of Attorney allows you to choose a Patient Advocate to make medical decisions for you if you are unable to do so for yourself. Your inability to make medical decisions must be determined by your physician.

The Medical Power of Attorney allows your Patient Advocate to make all medical decisions for you such as what type of medical care, treatment, surgical procedures, diagnostic procedures, or medicine you should have. Your Patient Advocate can also hire and fire doctors, nurses and other medical professionals, and admit or discharge you from a hospital or nursing home. The Medical Power of Attorney also allows you to state whether you want life support if you are in an incurable or irreversible condition and your physician determines that without the life support you would die in a short period of time. Some people do not want to have life support and others do want life support. This document allows you to specify your wishes.

It is extremely important for EVERYBODY to have a Medical Power of Attorney appointing Patient Advocates to make medical decisions for you if you are unable. This will ensure that YOUR WISHES are followed.

This document is different from a Living Will. A Living Will only specifies your wishes regarding life support, but does not appoint a person to make medical decision for you.

The Members Legal Assistance Attorney can assist all tribal members and their spouses with preparing a Medical Power of Attorney at no charge. Please call the Attorney to discuss this important document. This document must be prepared BEFORE you are unable to make medical decisions for yourself. Don't wait until it is too late to get a Medical Power of Attorney.

Mary K. Witkop  
Members Legal Assistance Attorney  
231-398-2234  
888-723-8288 x 2234  
[mwitkop@lrboi.com](mailto:mwitkop@lrboi.com)

## *Holy Road: Paula Gunn Allen (1939 - 2008)*



Photo courtesy Tama Rothschild Photography -- Paula Gunn Allen, scholar and poet  
By Lauralee Brown and Mary Churchill -- Special to Today

Paula Gunn Allen, award-winning American Indian scholar and poet, passed away at her home in Fort Bragg, Calif., May 29 after a prolonged illness. She was 68 years old. Family and friends surrounded her at the time of her passing.

Born Paula Marie Francis, in 1939, she grew up on the Cubero land grant in New Mexico, the daughter of former New Mexico Lt. Gov. Elias Lee Francis and Ethel Francis. Both her father's Lebanese

and her mother's Laguna Pueblo-Metis-Scot heritages shaped her critical and creative vision.

For the last 30 years, Allen was a foremost voice in Native literature and the study of American literature. She was also a founding mother of the contemporary women's spirituality movement. Her most recent work, "Pocahontas: Medicine Woman, Spy, Entrepreneur, Diplomat," received a Pulitzer Prize nomination. "The Sacred Hoop: Recovering the Feminine in American Indian Traditions," a collection of critical essays, is a cornerstone in the study of American Indian culture and gender. Her edited anthology, "Studies in American Indian Literature: Critical Essays and Course Designs," laid the foundation for the study of Native American literature.

She promoted and popularized the works of other Native writers through the anthologies "Song of the Turtle: American Indian Literature, 1974 - 1995"; "Voice of the Turtle: American Indian Literature, 1900 - 1970"; and "Spider Woman's Granddaughters: Traditional Tales and Contemporary Writing by Native American Women,"

which received the American Book Award from the Before Columbus Foundation. She also authored "Off the Reservation: Reflections on Boundary-Busting, Border-Crossing, Loose Canons"; "As Long as the Rivers Flow: The Stories of Nine Native Americans"; and "Grandmothers of the Light: A Medicine Woman's Sourcebook."

A prolific writer, Allen published six volumes of poetry: "Life Is a Fatal Disease: Collected Poems 1962 - 1995"; "Skins and Bones"; "Wyrds"; "Shadow Country"; "A Cannon Between My Knees"; and "Blind Lion." Her latest book of poetry, "America the Beautiful," is forthcoming from West End Press. "The Woman Who Owned the Shadows," a novel, was published in 1983. Her creative and critical work has been widely anthologized.

Allen received her bachelor's degree in English in 1966 and her MFA in creative writing in 1968, both from the University of Oregon. She earned her Ph.D. in American studies in 1976 from the University of New Mexico. She taught at Fort Lewis College in Colorado, the College of San Mateo, San Diego State University, San Francisco State University and

the University of New Mexico - Albuquerque prior to joining the faculty at the University of California - Berkeley, where she became a professor of Native American and ethnic studies. In 1999, she retired from the University of California - Los Angeles as a professor of English, creative writing and American Indian studies.

Allen received many awards, including postdoctoral fellowships from the National Endowment for the Arts and the Ford Foundation-National Research Council, the Hubbell Medal for Lifetime Achievement in American Literary Studies from the Modern Language Association, a Lifetime Achievement Award from the Native Writers' Circle of the Americas, the Susan Koppelman Award from the Popular and American Culture associations, the Native American Prize for Literature and, most recently, a Lannan Foundation Fellowship.

She is survived by a daughter, Lauralee Brown (Roland Hannes); a son, Suleiman Allen (Millisa Russell); two granddaughters; two sisters; and one brother. Two sons, Fuad Ali Allen and Eugene John Brown, preceded her in death.





Food distribution Program ( FDPIR ) was created by congress in 1977 Food Stamp Act as an alternative to the Food Stamp Program for Indian Reservations. The program offers commodities to low income Native American households. No household may participate in both the commodity food program and food stamp program, but eligible households can switch from one program to the other at the end of each month. Eligibility and participation for FDPIR are based on application and certification requiring tribal status, income and resources qualification.. In determining who is eligible for the program. We are federally funded by the USDA and they set the regulations and guidelines for the commodity program.

Food Distribution Program On Indian Reservations  
Net Monthly Income Standards

Household Size	Income Limits
1	\$ 985.00
2	\$ 1,275.00
3	\$ 1,565.00
4	\$ 1,864.00
5	\$ 2,178.00
6	\$ 2,492.00
7	\$ 2,782.00
8	\$ 3,972.00
9	

Office hours are 8:00 A.M - 5:00 P.M  
Yvonne Theodore, George Lawrence, Laurie Jackson  
1-888-723-8288 ask for Commodity Program  
Office numbers are 231-398-6715 or 231-398-6716

For each additional member add \$ 290.00  
Commodity Department serves 13 counties: Benzie, Grand Traverse, Lake Leelanau, Manistee, Mason, Mecosta, Muskegon, Newaygo, Oceana, Osceola, Ottawa, Wexford

Vegetable Pizza

INGREDIENTS

- 2 (8 ounce) packages refrigerated crescent rolls
- 1 (1 ounce) package ranch dressing mix
- 1 cup mayonnaise
- 2 (8 ounce) package cream cheese
- 1 cup shredded cheese
- Small cut raw vegetables – carrots, broccoli, cauliflower
- Choose your own assortment of veggies to top

Preheat your oven to 375 degrees F

Roll out crescent rolls onto large non-stick baking sheet. Stretch and flatten to form rectangular shape on sheet. Bake 12 minutes, or until golden brown.

In medium size mixing bowl, mix ranch dressing mix, mayonnaise, sour cream, and cream cheese until well mixed. Spread the mixture over the cooled crust. Sprinkle vegetables and cheese over the top of mixture and crust. Refrigerate for 1 hour cut into squares and serve.

SCHOOL SPORTS PHYSICALS

Participation in school sports will be upon us sooner than we realize. In an effort to accommodate members and their children to schedule a sports physical to participate in sports offered through their school throughout the year, the Health Clinic has set aside specific dates for sports physicals. The following dates have been selected for Sports Physicals:

Tuesday, July 8, 2008  
Monday, July 14, 2008  
Wednesday, July 23, 2008  
Tuesday, July 29, 2008  
Monday, August 4, 2008

If there is a possibility that your child may wish to participate in school sports we encourage you to schedule a sports physical appointment for them at the clinic so that the physical and form can be completed for participation in a timely manner. In the past, we have been unable to perform the physical due to patients calling at the last minute to schedule the physical. We hope to alleviate this problem by offering the above dates for sports physicals. We ask that you please plan ahead for the sports physical by calling the health clinic to schedule an appointment at 1-888-382-8299 or 231-723-8299.

As a friendly reminder to be eligible for direct care services you must be a tribal member, a descendent of a tribal member, or a member of a Federally Recognized Tribe.

Respectfully submitted,  
Janice Grant  
Clinic & Community Health Supervisor

Health Commission Position

The Tribal Ogema is seeking Tribal Members intersted in serving on the LRBOI Health Board. If interested, please submit a letter of interest to the Tribal Ogema’s office.





## UNDERSTANDING MARKETING CLAIMS ON FOOD LABELS

In order to attract people to buy foods, the advertisers make claims on the food label about the content and value of certain nutrients. It is important to understand what these terms mean to make healthy choices.

### Food label claims:

- **calorie free**=less than 5 calories per serving
- **fat free**=less than ½ gram of fat per serving with no added fat
- **sodium free**=less than 5 milligrams of sodium per serving
- **low calorie**=40 calories or less per serving
- **low fat**=3grams or less of fat per serving
- **low sodium**=140milligrams of sodium per serving
- **low cholesterol**=less



Foods may make claims for one nutrient that is not true for all the nutrients.

For example, the food may say low in fat and may be high in sugar. It is important to read the full nutrition facts to make the best choices.

than 20 milligrams of cholesterol

- **reduced/less calories**= at least 25% less calories than the regular product
- **reduced/less fat**=at least 25% less fat than the usual product
- **light/lite calories**=at least 1/3 of the calories of the regular product
- **light/lite fat**= at least 50% less fat than the regular product

Reminder:  
Overweight is something that just sort of snacks up on you.

## Summer Safety Alert

This information was provided to law enforcement authorities for your information. Please take note. Also, if you go to the website shown at the bottom of the article, you will be able to see examples of the warning signs.

"Methamphetamine cooks are buying propane tanks from the exchanges at Wal-Mart, Kroger, and emptying them of the propane gas. Then they fill the propane tanks with anhydrous ammonia, which they now have a recipe to cook Methamphetamine. After they are finished with the propane tanks, they return them to the store. The stores refill the tanks with propane gas, unknowing to them the improper substance that was inserted in the tanks and sell them to their consumers. Anhydrous ammonia is very corrosive and weakens the structure of the tank. It can be very dangerous when mixed with propane gas and hooked up to a grill, recreation vehicle, etc.

You should inspect the propane tank for any blue or greenish residue around the valve areas. If there are evidences of these substances, do not purchase the propane tank and advise the vendor of your findings.

The information was researched, and you should check out the following website for more details.

They also have pictures for you to view."

<http://www.npga.org/i4a/pages/index.cfm?pageid=529>



## First Nations peoples in residential schools get formal apology

"In the Lakota way, the burning of sage is meant to clear away evil spirits."

Sometimes words can have the same effect.

On June 11, Canadian Prime Minister Stephen Harper issued a formal apology in the House of Commons for his government's treatment of the First Nations peoples in residential schools.

"I stand before you today to offer an apology to former students of Indian residential schools," Harper said. "The treatment of children in Indian residential schools is a sad chapter in our history."

He recognized the traumatizing effects that efforts to assimilate students within the schools had on those students.

Here in the United States, efforts are underway to being a healing similar to that which began last week in Canada.

In February, the U.S. Senate passed the Indian Health Care Improvement Act that carried with it an amendment issuing a formal apology on behalf of the government for its mistreatment of Native people. Congress is now taking up consideration of the bill and the attached apology amendment.

And while some are hopeful the apology will get passed and lead to reconciliation between Native people and the U.S. government, others aren't waiting.

Starting in May 2009, Native riders will cross the country on bicycles to raise awareness of the government's abuse of Native people in boarding schools. The two coast-to-coast bicycle relays will be part of a national education campaign called the 2009 Way Home Tour."

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**Trust Mushigon Construction...Your project\*  
Your Construction Company**

Info: Information available on Section #184 Indian home loans.

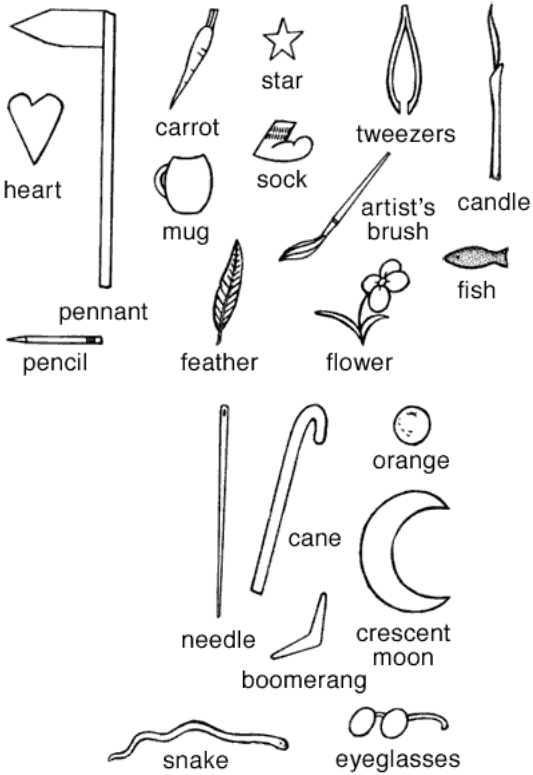


294 River Street  
Manistee, Michigan 49660  
Phone: 231-398-0800  
Fax: 231-398-0802





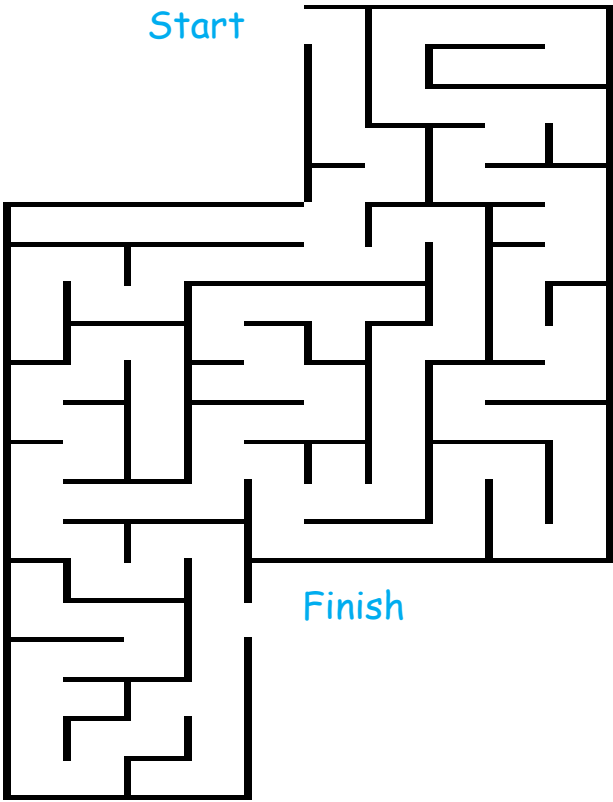
Can you find these hidden pictures?



Real	Milk	Ambulance	Antonov station
Car	Dalman	People	Elephant
Train	Shkonic station	Men	Net
Big	Khoshigun	Women	Race
Like	Zangun	Elder man	Kashik
River	Shi	Elder woman	Milkman
Bridge	Aschigun	Young man	Shkonic/Shkonic
Trees	Milguk	Young woman	Shkonic
House	Wigun	Boy	Gwizenths
Buildings	Gwizenths	Girl	Kwizenths
Fire truck	Antonov station	Baby	Binojins

I A H S H K I N W E / S H K I N I I G I S H G  
G J W I I G W A A M A N A C W I H G D N D A I  
W K I N W A A C H I G A N B N S A I I A W T I  
I E B I N O J I I N H S E N N M E I N A I / T  
I W I H N I E I A G A M E E I B N A K B E I A  
Z K K W E Z E N H S A W I G H I G I N A A I G  
E Z A A G I G A N A K Z O K A I W Z D D T K H  
N A I N N A I A D I N O I H H E I N N G O W  
H G I I A K I I I H N G H Z Z S C E D E K O /  
S T N A W K Z N I Z I S A I I H H E I G I G E  
B I I A I I I E A I N A I Z I I B I A E A I H  
I G M S J K G I N I H N W E Z I S B W T I T B  
N I S I H D K J M A H G I N Z K I W W A N M E  
I I K S I I K H D A B A A N W K K H K A S I N  
G W N S I E M D I M O W E N H H K G N S I O N  
I E N K A N N J A I D W N A O I G N N N G A I

Can you find your way through this maze?







**Happy Birthday Ronda Koon**  
**Thanks for being such a good friend!**  
**Love- Roberta**

Happy Birthday Mark  
 Luv Your Girl Krystal



Happy Anniversary Pamela  
 Otto-Harrison!

Thanks for 6 wonderful years,  
 your Husband Bill.

"Happy 84th Birthday Dad! Sylvester Battice. We love you Diana and Bob, Janet and Gary, 5 granddaughters and 13 great grandchildren."

Happy Birthday James Allen Dayton / Aug. 2nd, 2008 .

Love your Brothers and Sisters

*Congratulations*

Hannah Sandel  
 for winning the  
 Jr. Miss Little River contest  
 -Love Grammy, Grampy and  
 Candice



## Manistee River Rascals

### 2nd Annual Soapbox Derby

Date, August 23, 2008

Registration starts at 10:00 to 11:30 am

Time of Race 1:00 pm

*Everyone is Welcome!*  
*Come and Join the Fun*

The location of the Soapbox Derby will be on First St. West to Spruce Street.

The staging area will be the Seng lot North of First Street by Spruce Street.

For More Information Contact: Pat Wilson,  
 Phone: 231-398-2239  
 Fax: 231-398-3404  
 E-mail: [pwilson@lrboi.com](mailto:pwilson@lrboi.com)

For rules and registration go to the Manistee Area Chamber of Commerce Website ;  
[www.manisteechamber.com](http://www.manisteechamber.com) or stop by the Justice Center, 3031 Domres Road, Manistee MI 49660  
 You can also contact the Office of Public Affairs, 375 River Street Manistee, MI 49660  
 Phone: (231) 723-8288 E-mail to [gzaring@lrboi.com](mailto:gzaring@lrboi.com)

## Ho-Chunk Nation's 11th Annual All Nations

### Co-Ed Softball Tournament

When:  
 Saturday & Sunday  
 August 30 - August 31, 2008

Where:  
 Sandpillow Athletic Fields

Deadline:  
 Entry Fee by August 22, 2008

❖ Schedule will be drawn at random on 08.26.08

Other Prizes:  
 ❖ 4<sup>th</sup>-6<sup>th</sup> Placed Teams Based on Registration  
 ❖ Team Traveling Farthest Distance: \$500  
 ❖ Second Farthest: \$275

DOUBLE ELIMINATION  
 \$275.00 ENTRY FEE  
 16 TEAM UNIT

**\$Prizes\$**

1<sup>st</sup> Place \$3,500  
 2<sup>nd</sup> Place \$2,500  
 3<sup>rd</sup> Place \$1,500

Held in conjunction with the HCN Labor Day Contest Pow Wow

For info., call:  
 Todd R. Malha at (800) 434-4070





## SCHOLARSHIP TO THE WILDLIFE SOCIETY'S 2008 ANNUAL MEETING IN MIAMI!



2008 Native Scholarship Program – sponsored by the Native Peoples Working Group of The Wildlife Society

On behalf of the Native Peoples Working Group of The Wildlife Society, I would like to announce the 2008 Working Group Tribal Scholarship Program. This scholarship is a competitive scholarship being offered to any member of a Native American/First Nations Tribe currently enrolled in a natural resources related field. Through a generous donation from the USDA-APHIS and the Little River Band of Ottawa Indians, the Native Peoples Working Group is offering scholarships to selected students to attend the 2008 Annual Conference of The Wildlife Society in Miami, Florida from November 8-12, 2008. The Native Peoples Working group will be hosting a Tribal Symposium titled Tribal Natural Resource Management in a Changing World from 8:00 a.m. to 12:10 on Monday, November 10 for all conference attendees. Scholarship funds will be used to purchase airline tickets to and from the conference, conference registration as well as hotel accommodations for the week of the conference. All Tribal/First Nations' members currently enrolled in a natural resources related field are strongly encouraged to apply.

**How to Apply:** Please mail or email your responses to the contact information provided below. Submissions must be postmarked no later than August 15, 2008

Name:  
Address:  
Tribal affiliation:  
College or University currently attending:  
Degree that you are seeking (i.e. undergraduate, graduate, post-graduate):  
Field in which you will receive your degree (i.e. natural resources, wildlife management, etc.):  
What extracurricular activities have you participated?  
Memberships in organizations/societies?  
Honors, awards or special accomplishments?

**Essay:**  
The Native Peoples Working Group of The Wildlife Society is dedicated to enhancing the knowledge and technical capabilities of wildlife professionals in natural resources as they affect native communities. We promote native projects and programs that benefit wildlife resources and enhance wildlife management opportunities for native people. We encourage public awareness and appreciation of traditional knowledge and viewpoints of native cultures regarding wildlife and wildlife management. Our goal is to enhance an understanding of the full range of cultural, spiritual and subsistence values of wildlife to native people. In what way will your education and experiences provide and promote these activities for indigenous people? Please limit your response to 1000 words or less.

The Native Peoples Working Group encourages ALL native students currently enrolled in any natural resources related field to apply.

**Recipients**  
will receive notification of awards by August 29, 2008. Please send or email submissions by August 15, 2008 to:  
Nate Svoboda-Chairman  
Native Peoples Working Group-The Wildlife Society  
Little River Band of Ottawa Indians  
375 River Street  
Manistee, MI 49660  
nsvoboda@lrboi.com  
Native Peoples  
Wildlife Management  
Working Group

### New Higher Education Deadlines

College students and prospective college students- please note that applications for Higher Education Scholarships, College Book Stipends, and the College Laptop programs are now all available online at the tribal website, [www.lrboi.com](http://www.lrboi.com). Please download and print these applications as you need them. Please notice too that there are deadlines in place for both the Book Stipend and the Higher Education Scholarship.

For the **Book Stipend** the deadlines for the Education Department to receive your application, including the completed application, grades for the previous semester and your new class schedule are: **Fall Semester- October 31<sup>st</sup>; Winter/Spring Semester- April 30<sup>th</sup>; Summer Semester- July 31<sup>st</sup>**. Students who submit applications after these deadlines will not receive a book stipend.

For the Higher Education Scholarship the deadlines are not the date by which the Education Department receives the completed scholarship application. Instead the deadline is for the date that the financial aid office at your college receives the application.

There are occasions when the financial aid office cannot complete the application because a student is being audited, or because the financial aid office is backed up with paperwork, etc. We know these delays are not the fault of the student, so as long as the college has received the application by the deadline date we will be able to process it. However, if a delay past the deadline date happens because the financial aid office does not have a completed FAFSA or SAR on file, or because the student has neglected to submit required paperwork, the responsibility will lie with the student.

In other words, if you want to get your scholarship you need to make sure that you have completed the FAFSA in a timely manner and that you have submitted your **Tribal Higher Education Scholarship** application to the financial aid office by the following dates: For **Fall Semester- September 30<sup>th</sup>; Winter/Spring semester- January 31<sup>st</sup>; Summer Semester- June 30<sup>th</sup>**.

If the college financial aid office does not receive your application by those dates, or if they receive it but don't have your FAFSA on file by those deadline dates, you will not receive a scholarship.

If you have questions or concerns regarding these deadlines, please contact the Education Department.

### Natural Resource Commission Informational Meeting Fall Feast

**WHEN:** Saturday, August 23rd  
12:00 - Lunch  
1:00 - Meeting Presentations  
and Games for kids

**WHERE:** Community Center





# Currents

You can find this and many other issues at [lrboi.com](http://lrboi.com)

*Megwa Ezhiweback*



*Dataagmini-Giizis (Tumbleberry Moon)*

August 2008 Vol. 5 Issue 8



## August Michigan Pow Wow listings

### **August 1 – 3:**

42nd Menominee Nation Contest Pow Wow  
Woodland Bowl  
Keshena, WI  
For more information, call 715-799-5113 or 715-799-4849

### **August 1 – 3:**

24th Little Elk's Retreat Contest Pow Wow  
Camp Grounds  
For more information, call 989-775-4000 or 989-775-4059 or 989-775-4784. You may also email: [sagchippowwow@sagchip.org](mailto:sagchippowwow@sagchip.org) or visit their website at [www.sagchip.org](http://www.sagchip.org)

### **August 8 – 10:**

26th Lac Vieux Desert "The Place Where Eagles Dance" Honoring Our Elders Traditional Pow Wow  
Old Indian Village  
Watersmeet, MI  
For more information, call 906-358-4577 ext. 108 or email: [negunee@yahoo.com](mailto:negunee@yahoo.com) or visit their website at [www.lvtribal.com](http://www.lvtribal.com)

### **August 9 & 10:**

3rd Black River Pow Wow & Historical Gathering  
Bridge Field  
Wadhams, MI  
For more information, call 810-985-8669 or email: [josephgreaux@sbcglobal.net](mailto:josephgreaux@sbcglobal.net) or visit their website at [www.blackriverpowwow.com](http://www.blackriverpowwow.com)

### **August 9 & 10:**

32nd Leonard J. Pamp Traditional Pow Wow  
Turtle Lake Resort  
Union City, MI  
For more information, call 810-459-8258 or email: [longlegz25@yahoo.com](mailto:longlegz25@yahoo.com)

### **August 9 & 10:**

18th Odawa Homecoming Pow wow  
Government Complex  
Harbor Springs, MI  
For more information, call 231-242-1427 or 231-242-1422

### **August 15 – 17:**

16th Gathering of the Eagles Pow Wow  
3 Mile Road  
Hessel, MI  
For more information, call 906-484-2727 or email: [albertv@crownnations.net](mailto:albertv@crownnations.net) or visit their website at [www.saulttribe.com](http://www.saulttribe.com)

### **August 15 – 17:**

Peshawbestown Traditional Pow Wow  
Pow Wow Grounds  
Peshawbestown, MI  
For more information, call 231-534-7750 or 231-534-8410 or email: [steve.feringa@gtbindians.com](mailto:steve.feringa@gtbindians.com)

### **August 22 – 24:**

34th St. Croix Wild Rice Festival Pow Wow  
Hole in the Wall Casino  
Dansbury, WI  
Host Drum: Cumberland & Raining Thunder  
For more information, call 715-656-4406 or 1-800-236-2195 ext. 5338

### **August 30 & 31:**

16th Honoring Our Elders Traditional Pow Wow  
Oceana County Fairgrounds  
Hart, MI  
For more information, call 231-894-8361 or email: [missbeatty@hotmail.com](mailto:missbeatty@hotmail.com)

### **August 30 & 31:**

23rd Kee Boon Mein Kaa Contest Pow Wow  
Rodgers Lake Arena  
Dowagiac, MI  
For more information, call 269-591-5616 or 517-712-5581 or email: [michaelina.magnuson@pokagon.com](mailto:michaelina.magnuson@pokagon.com)

## ~Dancers & A Drum Wanted~

Dancers of all styles and ages and a drum are needed for an exhibition performance in Muskegon, Mi. on Saturday, August 9, 2008 at the Holy Trinity Church

The exact time and duration of the performance is at the discretion of the dancers and Drum that participate.

The Holy Trinity Church and COGC Center are sponsoring a "Super Empowerment Saturday" which is a community event open to the public. Events for the day include a car wash, health fair, book signing and sale, choir concert, raffles, arts and crafts fair, and much more! The events start at 8:00 am and continuing through 8:00pm.

The non-profit sponsors want to incorporate a diverse range of events in an effort to attract and appeal to all individuals in the community and surrounding areas.

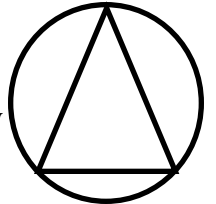


For more information or to sign up for the performance please contact Valerie Chandler Tribal Historic Preservation Coordinator at 231-723-8288 or toll free at 1-888-723-8288 or email [Vchandler@lrboi.com](mailto:Vchandler@lrboi.com)



His & Hers  
GOOD FELLOWSHIP  
AA GROUP

Free Admission



## 1ST Annual "The Healing Spirit of Recovery"

LRBOI Gathering Grounds, 2811 Chipewwa Hwy.,  
Manistee, Michigan 49660

August 22-24, 2008 (starting at 4 p.m. Friday)

### Conference Activities:

On-Site Camping  
Meetings (open recovery)  
Sobriety Countdown  
Bonfire Meeting

### Meals

Open Speaker Meetings  
Talking Circle  
Youth Activities and Music

### REGISTRATION:

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

PHONE: \_\_\_\_\_

TRIBAL NUMBER IN YOUR PARTY: \_\_\_\_\_

### PLEASE SELECT ALL THAT YOU WILL BE REQUIRING:

# OF TENT SITE: \_\_\_\_\_ (OFF SITE LODGING AT OWN EXPENSE; CALL FOR LOCAL LISTINGS)

### MEALS ON SITE:

FRIDAY: SEATING FOR \_\_\_\_\_

**DINNER** \_\_\_ YES \_\_\_ NO

SATURDAY : SEATING FOR \_\_\_\_\_

**BREAKFAST** \_\_\_ YES \_\_\_ NO **LUNCH** \_\_\_ YES \_\_\_ NO **FEAST** \_\_\_ YES \_\_\_ NO

SUNDAY: SEATING FOR \_\_\_\_\_

**BREAKFAST** \_\_\_ YES \_\_\_ NO

CONTACTS : RON W. 231-233-4280  
KRIS S. 231-878-7149

MAIL TO: 249 5TH AVE.  
MANISTEE, MICHIGAN 49660

## DONATIONS ACCEPTED & APPRECIATED

Please bring: camping equipment, bug spray, sunscreen, own chairs & coolers